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that a well-read Arabist who could make himself a *persona grata* would find there not only manuscripts, but an intelligent interest in them and knowledge of them. Arabia does not consist of Bedawin only.

What, now, to sum up, is the new thing which we have here? The book has, as was said at first, very many sides. It touches the Old Testament in ii, 142, for example, where Hos. 7:14 is explained; folklore in ii, 64, where the use of different suits of armor by the hero of a tale is touched; the old Arabic poetry in ii, 66, where we have a parallel to vs. 66 of the *Mu'allaga* poem of 'Antara. But the new thing which this book brings is the fact that in Arabia at the present day we have a lineal and legitimate descendant of the old classical poetry, of the same stuff and kind as to nature and as to art. If it could only be made accessible and real to students of literature! But that will come.

The editor, Professor Stumme, Socin's successor at Leipzig, has done his work admirably.

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ON ECCLESIASTICUS.¹

The present volume forms the concluding part of a work which all students of the Old Testament will regard with interest, namely, a complete and uniform publication of all those portions of the Hebrew text of Bar Sira which are thus far known. The first volume, which was published in 1898, contained chaps. 39:15—49:11, and was reviewed for this JOURNAL in the October number of the year 1898, pp. 42—48. The plan and method of the present volume are the same as those of its predecessor, and for some of the leading characteristics the reader may be referred to the former review.

The portion of Ecclesiasticus here published includes chaps. 3:6—16:26 (numbered 16:24 in both text and commentary, but not in the Introduction); parts of 18, 19, 20 (omitted on the title page), 25 and 26; 30:11 (incorrectly printed "31:11" on the title page)—33:3; 35:9 (title page, "35:19")—38:27; 49:12c (title page, "49:11")—51:30. The Hebrew text is printed on the left-hand page, the French translation on the right-hand page, while the lower half of either page is occupied with critical notes, chiefly of a textual character. An Introduction of seventy pages gives a description of the four manuscript fragments on which the text is based, and discusses some of the most important questions relating to the origin and affinities of this new Hebrew version. At the end of the book there is a long list of corrections and additions, both to this volume and to the preceding one.

Students of Bar Sira will look first of all to see what conclusion M. Lévi has reached as to the age and authority of this Hebrew text. In his former publication, he defended the thesis that the newly found ver-

¹ L'ECCLESIASTIQUE, ou la Sagesse de Jésus, fils de Sira. Texte original hébreu édité, traduit et commenté par Israel Lévi. Deuxième partie. Paris: Ernest Leroux, 1901. lxx+243 pp.

sion is not a translation, but a survival from the original; this opinion he retracted, however, in the following year. He now presents anew and at some length (pp. xviii-xlv) the evidence afforded by the fragments which have more recently come to light, and decides, as most of the best scholars have done, that this Hebrew is in the main a genuine survival from the original. He recognizes in the acrostic psalm, chap. 51, on the other hand, a translation from the Syriac, and shows that many double readings and corrections in the text, throughout the book, owe their origin to the influence of this same version. Such doublets are printed by him in the translation in a different variety of type, so as to be readily distinguished.

The critical notes do not form the most important part of M. Lévi's work, though they are sometimes excellent. His generally conservative attitude toward the text of these fragments deserves praise. The difficulties in the way of emendation and restoration are enormous here, and mere ingenuity is likely to be thrown away. The only method of procedure likely to achieve important gains is the one which he himself describes (p. xlv), namely, a rigorous criticism of every verse and every word with the constant aid of the materials of both early and late Hebrew and of the old versions. To this may be added, that the versions themselves should be subjected to a more rigorous criticism than they have thus far received; and that the task of restoring the original text belongs of right only to those who are thoroughly (not superficially) acquainted with Hellenistic Greek and Syriac, as well as with Hebrew.

M. Lévi gives considerable attention to the numerous and noticeable points of contact, both in thought and phrase, between Bar Sira and some of the classical Greek writers. His conclusion, expressed with due caution, is that the Hebrew sage was familiar with many of the masterpieces of Greek literature, such as the tragedies of Euripides and the didactic poems of Theognis. Admitting that the points of correspondence in general are in such ideas as are common to all moralists, of whatever age or nation, he nevertheless holds that the most natural explanation of these literary phenomena is to be found in the inclination toward Greek culture of which he finds other evidence in the book. Here, as in other points, those who do not agree with M. Lévi's conclusions will nevertheless find his argument instructive.

It is to be hoped that these fragments of Bar Sira will be widely read and studied by students of Hebrew; and to all such, whether teachers or pupils, this present work is to be recommended.

CHARLES C. TORREY.